The Inquirer

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UNITARIANS AND THE "SYMPOSIUM"

AT last we have it! "An invigorating proof of the intellectual capacity of our ministry" as the last reviewer described the recent "symposium" of eight personal essays by Unitarian ministers.*

But how many of our congregations are the least interested in the "intellectual capacity of our ministry"? It is safe, however to predict that at least those who read the *Inquirer* are going to find reviews and correspondence on the issues it raises for many weeks to come, so that in sheer desperation our laity if not ministers are going to be compelled to purchase a copy if only to find out what all the fuss is about. In any other religious body except Unitarianism, the man in the pew could leave intellectual matters to the man in the pulpit, so that though the reaction of the public outside our movement may be "interesting to watch and may perhaps, provide us with some sort of an index to our present standing in the country's intellectual circles", far more "interesting to watch" will be its sale among our own movement.

Not for the complacent

Let it be said, once and for all, in spite of the impression of the last review, that this is not a book merely for the amusement of those who profess and call themselves "intellectuals". It is a serious attempt by eight of our ablest ministers to try and tell our people and their ministers just what can be said in justification of our faith, in the face of the powerful attacks that have been recently made on Christianity and religion in general in the great world outside the walls of our churches.

We can never afford to ignore those attacks, or pin our faith on some previous formulation of it, whether it be the creeds of the early centuries of Christianity, or the comfortable faith of 19th century liberalism that we Unitarians had at last purged Christianity of all its supernatural and morally objectionable excrescences, established in all its original glory the simple and rational faith in the fatherhood of God and the leadership of Jesus, and need only wait for the multitudes who had all along been "Unitarians without knowing it" to flock in and appreciate this wonder of religious wonders.

That attitude has been responsible for the decline in power and influence of our movement over the last half century quite as much as any shift in the social patterns and habits of our age. But these essays are not written for those who hold that complacent optimism about our faith, but for those who believe that the distinguishing feature of our faith and worship is "flexibility of response" to the life and thought of our times.

If, however, you have never heard of Schweitzer or Bultmann, and could not care less what shocks they have administered to your simple 19th century optimism, you will not be in any need of comfort from Garrard or Kenworthy when they show you that faith in the teaching and personality of a historic Jesus is still possible. If you are not really concerned whether you are alone in the cosmos or not, even Lee's efforts to shake you out of your complacency and make you face the full implications of your loneliness will pass you by.

—Or the linguistically insensitive

If on the other hand you are disturbed by such a question as "What exactly do you mean and to what do your words refer when you say, "God is Spirit" or "God is Love"?" and are determined that your words shall make sense and be verifiable, you will find Short and Long fascinating on the subject.

Whether, of course, you will be satisfied, like Twiss, to use the traditional words "soul" and "spirit" confident that "they denote a truth, without knowing exactly what they connote" is another matter. So is whether you will be satisfied with Long's reasoning that the statement "God is Love" is a verifiable proposition that makes sense, or Short's answer that all you are really doing is constructing a model of the whole situation in which you must judge and act. You may, or may not, be happy with Mason not to construct any model at all, and just say "I respond to spiritual insight" instead of "God is Spirit". You may even come to question the value of our "Orders of Worship" as an adequate expression of our faith.

"8 Essays" and "Orders of Worship"

For all sorts of thoughts have been passing through men's minds in the quarter-century since "Orders of Worship" was compiled, and more still since Martineau whose religion they embody.

If you are not afraid of having your complacency, and possibly your liturgy, disturbed, you will be reading "Essays in Unitarian Theology" immediately, and the date of its next reprint will be the real index of our possession as a movement of a "free undistorted faith".

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* *"Essays in Unitarian Theology." A Symposium. Edited by Kenneth Twiss, M.A. 9s. 6d. Lindsey Press.*

ANTI-SEMITISM

Jews and Christians speak out

The Executive Committee of the London Society of Jews and Christians, of which Canon Marcus Knight of St. Paul's Cathedral and Rabbi Dr. Leslie I. Edgar of the Liberal Jewish Synagogue are co-Chairmen, has passed the following resolution :—

The Executive Committee of the London Society of Jews and Christians expresses its abhorrence at the recent evidences of the recrudescence of Nazism and antisemitism in Germany. It fully recognises that the liberal elements in Germany share this abhorrence, but the seriousness of the situation must not be underestimated, in view of the fact that large numbers of Germans were brought up under the influence of the barbaric doctrine of Nazism, and it should be remembered that the Nazi movement started with similar, seemingly trivial, incidents but ended with the murder of millions of Jews and other victims.

We therefore urge the Federal German Government and local authorities to take swift and resolute action to bring to justice the culprits as well as to counteract this evil and dangerous trend through legislation, and above all, education.

While we are confident that the antisemitic outrages in Britain are the work of an insignificant number, and that this outbreak of antisemitic activity is deplored by the overwhelming majority of British citizens, nevertheless the situation should be watched with the utmost vigilance and those responsible severely dealt with.

At the same time we wish to call attention to the great importance in this connection of the positive work of promoting understanding between Jews and Christians, such as is undertaken by this Society and similar organisations.

REGIONAL RALLIES

BANE OR BLESSING?

By Arthur W. Vallance

UNITARIANS, since they belong to a small denomination, many of the congregations also being small in attendance at ordinary Sunday services, find a special stimulus in attending regional rallies, when a large congregation can join in hearty singing of hymns, and experience the thrill of numbers. There is nothing wrong in this. In fact it is important that we should organise regional rallies : but it is also important that we should keep other ends in view which can be served by regional rallies, and it is important that we should not try to hold too many rallies.

My travels over the country as President of the General Assembly during the past nine months have made me think very seriously about this. It appears to me that we are deficient in a sense of *denominational strategy* in planning our rallies, and this is serious at a time when "forward movements" are the order of the day, and when we want to make the most of our publicity and also to make the most of visiting speakers.

The situation is this. There are various different Unitarian organisations that plan regional rallies from time to time. There are the District Associations and Unions ; the District Women's Leagues ; the Men's League and the Unitarian Young People's League Regions. It is easy for them to ask themselves the question when they plan a rally "What good will it do our League (or Association) ?" But should they not also ask themselves the question "What good can this rally bring to our whole Unitarian movement in this area ?" For lack of facing that question we sometimes fall down badly.

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Two years ago at this time I was occupied in writing up the script for a historical pageant to be produced by the Manchester District Women's League on the first fifty years of the Women's League. Delving into League history was an interesting experience, and one of the milestones in that history was the formation of the District Leagues, which, by means of quarterly or other periodical rallies could bring a sense of unity to Unitarian women over a wide area. As for the U.Y.P.L. I was in the midst of its organisation from the start, and much occupied in the discussion and arrangement of rallies for Unitarian young people. I was also in at the very beginnings of the Men's League. But it is clear to me that *it is not enough* to aim merely at stimulating the sense of Unitarian fellowship among our men, or our women, or our young people. That is where we must begin, as we did in fact begin and continue. But it is not where we must end.

Meanwhile what do I find happening when I go to speak at some District Association rally ? In one important centre I found a small meeting of middle-aged people. I heard about the success of U.Y.P.L. branches in the area, but the young people had planned a visit to a seaside town that day, so no young people came to support their local Unitarian Association, and see what part they could play in putting Unitarianism on the map regionally. In another district I found a much better attended meeting, but there were a number of apologies from women delegates. The District Women's League had held a rally the previous Saturday, and they could not give up two Saturdays running. The same sort of thing happens in other districts. And the consequence is this : the sectional rallies tend to be much better attended than the District Association Rallies, but often it appears that at the sectional rallies there is little discussion of the most important problems affecting the whole denomination.

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Don't we try to have too many rallies ? Any one who went to last year's Assembly meetings at Leeds must realise that the matters we discussed affecting our ministry and how to make the best use of it, matters affecting co-operation between neighbouring congregations and so on, need careful discussion at the local level, and the needs must be brought home to all sections of our Unitarian community, men, women and young people. I do not ask for any kind of ban on League rallies as such ; far from it. But I do ask that in one quarter of the year—just one agreed three months—each of the Leagues should hold off from organising a separate District Rally, and agree to bring all its members to a District Association Rally, to bring the whole weight of attention on to some of the pressing questions of Unitarian Advance (which includes such matters as the best use of our depleted ministry). Something is wrong if the District Association rally is not the best attended of the lot, and we ought to be able to see that once a year the District Association including men, women and young people, comes together *en masse*. Then we might get somewhere.

Therefore it is probably a mistake for a District Association to try to organise more than two rallies a year, and perhaps one really good one would be enough. And it is certainly a mistake for the various Leagues to organise more than three rallies a year, instead of leaving one quarter free for their District Association or Churches.

After thirty years we have developed a very fair amount of "General Assembly sense" in our movement. Unitarians have come to see that we need an efficient national organisation if we are to flourish. But now we have to realise also that the efficiency of the General Assembly is going to depend more and more on having live and efficient District Associations. The various Leagues must do all they can to support the District Associations, so that all their members can learn what is going on denominationally, how it affects them locally, and where they come in to the picture of Unitarian progress.

And so, my dear League Committee Members, whether you are W.L., M.L., or U.Y.P.L. how does this thought affect your corporate New Year Resolution for 1960 ?

MRS. GASKELL & HER MOTHER

By L. Baker Short

GEORGE HOPE is the most famous layman in Scottish Unitarian history. He was a great scientific farmer, a social and political reformer, and an ardent Unitarian. The family farm was near Haddington, about 20 miles from Edinburgh. He was an intimate of Cobden and Bright in the fight for Free Trade and the Repeal of the Corn Laws. A sketch of his life, "George Hope of Fenton Barns", was privately published at Edinburgh in 1881 by his daughter. Copies must therefore be fairly scarce. I myself do not possess one. For this reason the following incident concerning Mrs. Gaskell remains unknown, so far as I am aware. This biographical sketch consists largely of extracts from Hope's letters written mainly to his brother, Adam, over a period of 40 years.

In 1849 George Hope went on a trip to Manchester. Concerning this journey he wrote on 29th April, 1849, a letter (p. 177) which I think was addressed to his brother, Adam, though this is not definitely stated.

. . . When at Manchester I called on a Unitarian minister, Mr. Gaskell, whose wife is the authoress of *Mary Barton*, and a daughter of the late Mr. W. Stevenson of London, Mrs. Gaskell told me she was not a twelvemonth old when her mother died, and that she had not a single relic that her mother had ever touched. I sent her seven letters from her mother to mine—one of them written a week or two before her death.

In reply Mrs. Gaskell wrote as follows to George Hope (pp. 177-8).

I will not let an hour pass, my dear sir, without acknowledging your kindness in sending me my dear mother's letters, the only relics of her that I have, and of more value to me than I can express, for I have so often longed for some little thing that had once been hers or been touched by her. I think no one but one so unfortunate as to be early motherless can enter into the craving one has for the lost mother. . . .

It never entered my head to imagine you wished to see me for any other reason than as the daughter of old friends. You cannot think how it gratified me to be sought for their sakes—a gratification I should certainly have been very far from feeling if I had for a moment suspected you of coming from mere curiosity. I have been brought up away from all those who knew my parents, and therefore those who come to me with a remembrance of them as an introduction seem to have a holy claim on my regard. . . . If either you or Mr. Miller come again to Manchester you must come to us and see if we cannot give you such accommodation as you require, without going to an hotel. . . .

Ever yours very truly,
Elizabeth Cleghorn Gaskell

Elizabeth Haldane in her book, "Mrs. Gaskell and Her Friends" (pp. 11-15), explains the Scottish origins of Mrs. Gaskell, or Elizabeth Cleghorn Stevenson as she was born. Her second name, Cleghorn, came from a close friend of her father's, who was an agriculturalist in Berwickshire. Mr. Stevenson, her father, belonged to a Border family, and was born in Berwick-on-Tweed, in 1772. He served an apprenticeship in East Lothian and became a farmer near Edinburgh. It was when he rented a small farm that he took the occasion to marry Elizabeth Holland. The farm was Sanghton Mills, close to Edinburgh, on which the young couple settled. The farming was not much of a success, despite the latter agricultural efforts of the wife. So in 1802 the couple moved to Edinburgh and set up a boarding house for students. Mr. Stevenson also did literary work in Edinburgh—receiving contributions from literary, scientific and former friends. The wife or mother of one James Cleghorn of Sanghton Mills was kind to the young couple and their daughter was given her name. Finally Mr. and Mrs. Stevenson moved to England and Mrs. Gaskell was born in London in 1810.

It must have been during this Scottish period that Mrs. Gaskell's mother and George Hope's mother became friends, and so entered into correspondence with each other. As 1960 is the 150th anniversary of the birth of Mrs. Gaskell, this little incident may be of interest to Unitarians in particular.

A LAYMAN'S NOTES

By a Lay Contributor

THIS MONTH our Irish sister-paper (if she will let us call her that), *The Non-Subscribing Presbyterian*, comes out in a refreshingly original guise. The simple red cover displays a newly designed emblem, which expresses both the deeply-rooted foundations of the Non-Subscribing Church of Ireland and the emphasis on freedom in worship which gives that Church its individual character. In the centre stands the Burning Bush of the Old Testament (which is also the badge of the Presbyterian Church of England and the Church of Scotland), and round it runs the New Testament motto, *Ubi spiritus Domini, ibi libertas*. The effect of the whole is dignified, simple and dynamic. There is no room for doubt about its derivation or its meaning.

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What hope is there, I wonder, that in 1960 we may see the introduction of an emblem of equal effectiveness on this side of the Irish Sea?

True, we already have the "Flaming Chalice". As I understand it, the Chalice is simply a device which the Publicity Department have adopted for their publications, posters and letterheadings, and the Department can provide blocks of it in several sizes for individual churches to use in their own public activities. It has not been "officially" adopted by the Council of the General Assembly.

Now any sort of unifying emblem on our publicity material is, of course, to be welcomed. But I gather from recent correspondence in the *Inquirer* that some of our people have doubts about the form (and the name) of this particular symbol, and, on the whole, I am inclined to share some of the doubts which have been expressed.

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For instance, the actual design of the Chalice is lacking in strength, in *conviction*. It does not *grip*. And there even seems to be a lot of doubt as to what the symbol really *is*. Is it a lamp which gives light, or a cup from which one drinks or pours a libation? (I don't think it is quite satisfactory to say that each person can be left to interpret the device in the way which seems best to him.) And then there is the name. Unless one is very unworldly, or lacking in humour, it is not easy to allude to "the Flaming Chalice" without at least a slight twinkle in the eye.

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Please don't misunderstand me. We must be truly grateful to the Publicity Department for having filled the vacuum, as it were, and adopted this symbol for their activities. It is a step forward—no doubt about that. But there is still, surely, a great need for some fine and noble emblem to be created which will embody the spirit of our movement in a simple but compelling manner. That is not solely a matter of publicity (vital though publicity is), but a decision of major policy, almost a theological decision, and certainly an aesthetic one, which comes within the province of the Council of the General Assembly.

If such an emblem could be devised, the Publicity Department would have a most important role to play in ensuring that the emblem was widely used, so that it became known and respected by the public at large. The Publicity Department is our orchestra—is it fair to expect them also to compose the symphony?

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Just over ten years ago, the members of the Manchester Unitarian Society had the considering experience of hearing a talk by the Rev. A. Elliott Preston called "Religious Education—on Sunday and Monday". I was lucky enough to be among those present, and I can clearly recall, even now, how Mr. Preston described his technique of telling Bible stories to his Sunday School children. "I try to make them feel", he said, "that the Bible is crammed full of thrilling adventure stories, packed with exciting incidents. If they start off with that idea,

the time will eventually come when they can be led to see that, beneath the surface of the stories themselves, deeper truths are to be found". Soon afterwards Mr. Peaston was transferred from Yorkshire to Northern Ireland. No doubt the children of Dromore, like the children of Halifax before them, are still listening spellbound to his tales of Biblical adventures.

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I was reminded of this when David (now six and a quarter) came home the other day from school, bursting with excitement about a story his teacher had been telling the class. It appeared that it had been about a man who lived in Palestine a long time ago, and he had to go on a journey, and when he had got about half-way some robbers attacked him, and stole everything he had, and pushed him into a ditch (pause for breath), and a man came past, and the man in the ditch said "Please help me", but the man said "Oh, no, I must hurry or I'll be late for church", and on he went, and another man came past, and *he* was hurrying to church *too* and couldn't stop (pause for breath again) "and Mrs. Wright says she'll tell us the rest of the story on Thursday".

I could hardly wait for Thursday evening myself. When I got home, I asked how the story had ended. "Oh, it was all right—sad in the middle, but happy at the end. You see, while the man was still lying in the ditch, he saw someone else coming along the road, and he said to himself, 'Oh dear, I know *this* man won't help me, because I can see he's a Good Samaritan'. The man in the ditch said that, because he was a Jew, and the Good Samaritans absolutely *hated* the Jews, and the Jews absolutely *hated* the Good Samaritans. But luckily this one was a *good* Good Samaritan, and he picked the man out of the ditch and took him to an inn and paid for him to be looked after. So it was happy at the end. It was lucky that the man was a *good* Good Samaritan, wasn't it?" "It certainly was". I said. (And "Full marks to Mrs. Wright". I thought.)

NOTHING NEW UNDER THE SUN

By Tom Wardle

IN AN INCREASINGLY wide range of consumer goods change is becoming a matter of sheer fashion. Products are like clothes, subject to marginal modification simply for the newness of it.

But there is an underlying question. Why should people want to buy products which look different from those which were on sale last year? Why will an industrialist suffer if he does not keep up with the fashions? We might at one time have said because variety is, as the saying goes, the spice of life. Life without change, always the same sights, the same clothes, the same environment, the same company, would be unutterably dull.

The present urge for newness goes deeper than this. It appears that people are constantly trying to fulfil themselves in all sorts of ways which they had neglected or regretted not having tried in the past.

Paul Tillich says that all growth is at once good and tragic. As we grow older we become more mature. Every experience adds to our understanding, deepens us, yet at the same time it limits us. Every decision I make adds to my stature as a human being, but it also eliminates all the other decisions I might have made.

If I decide to be a doctor I have to give up the idea of being a concert pianist. If I decide to marry it will seriously limit my opportunities for travel; if I decide to develop my character as a strong and authoritative person it will limit my capacity for spontaneity and tender sympathy; if I want to have a secure living I shall have to give up romantic dreams of doing this, that and the other. These are recognizable, important decisions which open one door by closing others. But there are in addition innumerable minor decisions that we have to take every day in order to get on with life. They advance us in one respect, but restrict us in others.

So life is full of longings for might-have-beens. Because we could all of us have been somewhat different persons if we had developed in different ways. Because there is so much scope even within the confines of a given personality pattern, we can rationally entertain regrets that we did not go along lines different from the way we have proceeded.

Dietrich Bonhoeffer wrote from a Nazi prison to his friend that the most difficult circumstances in life to accept are those which could conceivably have been different. They are much more difficult to accept than the dramatic inevitables of life. Yet they are part of the facts just the same.

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Now it seems to me that this hunger for newness in the modern world is a hunger for fulfilment in all the ways which have gone unexplored. It becomes explicitly stated in the women's magazines. "Be a new You", state the advertisements and the advice columns. Try on a new personality with this hair-do or face-powder or dress.

In one sense this is all very innocent, it is an appeal to our liking for variety and many women who respond to this kind of thing do not think of it as anything more profound than that. Many young women will try a hundred different styles of dress and make-up till they find those that suit them.

But into the advertisement one can sense this note creeping, that your appearance *is* you and that a woman is most successful when she is constantly re-designing herself like a television set.

There is an emphasis on youth in the articles and advertisements of most newspapers and weeklies. But one gets the impression that this emphasis begins to approach the sentiment that people are like motor-cars. The young ones are this year's model and are interesting and valuable because they are novel, efficient, beautiful, but when they cease to be young, then like an out-of-date car they disappear from the pages and from the ken of humanity.

This is a huge pretence. There is nothing new under the sun, sighs the cynic of Ecclesiastes. And how right he is. For how long is a thing new? A year? A minute? A second? Everything that is brought into existence is beginning to get old from that moment. Ideas and fashions which refer back to the human body have a limited range of possibilities — travel, adornment, love, appetite, narcotics, sensation, entertainment—most of the activities which keep us amused have been gone over before. There are certain themes upon which the variations are played. Today it takes a much shorter time for society to run through the possible variations than ever before, and so within one lifetime we may come back to fashions and music and diversions which we have seen once or twice before.

Only apparently in thought does the range of possibilities seem unlimited, but this is probably an illusion, it is the data that are unlimited, not the thought processes: they must their restrictions in the rules of logic.

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This is a new year. But is it really? We have calendars and radio programmes, and we make a fuss about a new year. The moments of time which make up the present are new as are all moments of time, but the story is old; we are still the same people, the world is still the same, we are born and live and die and the earth goes round the sun, in spite of the fact that things happen today which have never happened before.

We know, of course, that it is not new, not new in the sense that we want it to be new, that is *eternally* new, always new, yesterday, today and tomorrow the same; everlastingly new, life-giving, fresh, innocent, unspoiled, creative, joyous.

Is it this kind of newness that we are seeking with our race after novelty? Is it an eternally youthful quality which does not age or decay or go out of fashion?

We have hoped to be saved from our own ageing and our own failing physical qualities by newness of appearance. We have hoped to be saved from the creeping consciousness of our life-progress of closing doors and narrowing possibilities by newness of possessions. We have hoped to be saved from the staleness and senility of our world society by the newness of our youth, and yet we know that all these things stand under the judgment of the years. There is an ellipse about our times in spite of all the novelties.

What is really new? Paul Tillich puts it better than I can:

The really new is that which has in it eternal power and eternal light . . . sometimes a new thing appears which does not age so easily, which makes life possible again, in both our personal and historical existence, a saving new, which has the power to throw into the past what is old and burdened with guilt and curse. Its saving power is the power of the Eternal within it. It is new, really new, in the degree to which it is beyond old and new, in the degree to which it is eternal. . . .

Christianity lives through the faith that within it there is the new which is not just another new thing but rather the principle and representation of all the really new in man and history . . . . Love never ends . . . Love is the power of the new in every man and in all history. It cannot age; it removes guilt and curse. It is working even today towards new creation. It is hidden in the darkness of our souls and of our history. But it is not completely hidden to those who are grasped by its reality.

"CALLING ALL UNITARIANS"

"Keep this Date Free—5th December, 1959". So read the posters displayed in the thirty-two Churches in the North and East Lancashire Unitarian Mission area from November, 1958, onwards. It seemed very far off then, but the time did come, as the Walrus said, and at the great Centenary Meeting, held at Bank Street Chapel, Bury, on the long-heralded day, there was certainly talk of many things. The proceedings began with a service, conducted with quiet and effective dignity by the Rev. E. G. Lee, Editor of *The Inquirer*.

Lunch followed, an excellent meal, efficiently prepared (as was the tea, later in the day) by the ladies of the Chapel, assisted by friends from Chesham. Then, in the afternoon, there came the main meeting, with a panel of speakers consisting of the Rev. Arthur W. Vallance (the President of the G.A.), the Rev. J. W. Maw (a former Secretary and Chairman of the Mission), and two well-known laymen, Mr. R. E. Foulkes and Mr. J. A. Crawshaw. Accompanying them on the platform were the Rev. Benjamin Gill, the Rev. F. M. Ryde and Mr. George Platt, the Chairman, Secretary and Treasurer, respectively, of the Mission.

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Mr. Crawshaw, a leading member of Bank Street Chapel, whose sudden death a few days after the meeting, has been most deeply lamented, welcomed the meeting to Bury and spoke of the need for wider Unitarian publicity, in order the better, to further one of the original aims of the Mission, the spreading of the principles of Unitarianism. He also made a revealing comparison of the Mission's balance sheets for 1958 and 1928.

Mr. Maw gave his audience a fascinating glimpse of the history of the Mission, from its foundation, at the instigation of the Provincial Assembly in December, 1859. He mentioned in particular the period of advance and enthusiasm, associated with the optimism of the late nineteenth century, and the transformation of the Mission, during the period of his own secretaryship, into a District Association, the second largest in the country, and he paid a warm tribute to his predecessors and fellow-officers. Mr. Foulkes expressed surprise at finding himself upon the platform, and commented humorously upon the statement in the Committee's Minutes that he had been "prevailed upon" to speak. But he made a most appropriate contribution to the proceedings, referring with regret to the fact that most Lancashire Unitarians seemed to be unaware of the existence of the Mission. Even those who knew of it, he said, tended to think of it primarily as a Fairy Godmother, ready to dispense financial aid at periods of crisis. A completely new attitude, he said, was required if the Mission were to fulfil the aims of its founders.

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Mr. Vallance, in what the Chairman described as "a historic address", confessed himself slightly burdened to centenary celebrations, of which he had attended four in two months. But he linked the past and the present with the future, stressing the increasing need in Church life, for organization and discipline. District Associations, he said, could perform a very vital function, particularly if the local congregations would enable them to arrange quarterly rallies, at which all aspects of Church life could be discussed. This could provide a useful means of tightening up loose screws. No one liked to be told that they had a screw loose—but loose screws in machinery were always dangerous.

A special feature of the Meeting was the formal reception of the constituent Church's contributions to the Centenary Appeal Fund, which reached £600. That this fell so far short of the target of £2,000 was, of course, very disappointing, but the Appeal is being left open, and it is hoped that the inspiration and enthusiasm provided by December 5th, 1959, will lead to further contributions. The day closed with tea, over which, as at lunch, happy conversation flowed freely, and old friendships were renewed.

U.F.A. and All Souls, Melbourne.—The year 1959 ended encouragingly with the prospect of the settlement of a full-time minister, negotiations for whom are on the point of completion. The Rev. William Bottomley then hopes to retire from his preaching ministry after a period of 34 years in Australia, though we hope to have his continued assistance in the organising and administration of the U.F.A.

During the year services have been held fortnightly in the Henry George Club Room and though the attendances are not large they have been consistent and show a high percentage of membership attendance. During the year a Unitarian Lay Preachers' Association was formed and the services of its members have been most helpful in supplying the pulpits of Melbourne and Seaford when the minister has been away.

The bi-monthly periodical, "Quest," has shown an increase financially, but is still subsidised by the U.F.A. as a necessary part of its publicity. There are subscribers in every State of the Commonwealth and we also number several readers in the United Kingdom who have kindly expressed their appreciation.

Seaford.—Regular fortnightly services have been held during the year under the ministry of the Rev. William Bottomley who is resident among us. Highlights have been the celebration of our 9th church anniversary in April, the Sunday School anniversary in September, both of which were extraordinarily well attended. Sunday School is held weekly at 10 a.m. Land around us is now being opened up for housing and with the increase in population which must ensue, there is good prospect of growth in church attendance and membership. Our Community Church shop, situated in the township, has not only been profitable financially but has rendered a social service in making goods available to the poorer members of the district. The shop is stocked by gifts of clothing and household accessories. Instead of a Christmas party this year a Sunday School picnic was held at the Moorooduc Oval, about eight miles away in a lovely rural setting. This was great fun for the children and enjoyed also by parents attending.

Prague.—During recent years the Polish Academy of Sciences has been paying great attention to the "Arian" or Socinian movement which was started in Poland during the 16th century as a reaction against rigid Calvinism and Protestant Orthodoxy. Prominent scholars like Ludwik Chmaj, who died this last October, produced a series of historical studies which give a vivid and detailed picture of the Polish Reformation. While in other countries "reformation" meant separation from the Roman Catholic Church and a simplification of ritual, but leaving the dogmas and social order untouched, the Polish Reformation ended in Arianism. Not only theology, but even the social order was threatened. But Protestants joined forces with the Jesuits and after several years the Arian Reformation was suppressed. Once the Arians were driven out of the country, gradually Protestantism was blotted out and for three centuries Poland became a dominion of the Roman Catholic Church. As the period of the Arian reformation is one of the brightest chapters in the history of Poland much attention is now paid by the present Government to it. The classical works of some of the most outstanding personages—like Grzegorz Paweł z Brzezin, John Crell, and Faustus Socinus—are being reprinted and many works in prose and poetry by Socinian authors published for the first time.

In this way plentiful material was collected and an exhibition was arranged in Warsaw. Now this exhibition has been transferred from Poland to Czechoslovakia, where it is being shown to the public in the National Museum in Prague. The exhibition starts with such big figures as Hus, Luther, Zwingli, Calvin. After them appear on the scene Italian apostles of the freedom of conscience, Ochino, Castalio, Servetus, Castellio, Socinus, most of whom sought refuge in Poland and there combined their forces with Polish Protestants who favoured liberty of conscience and theological and social progress. The exhibition covers roughly one whole century, ending with the Dawn and Restoration of Liberty, Voltaire, Priestley and Jefferson. The exhibition includes a splendid collection of Socinian literature. You can see there the famous collection of Socinian works, known under the name of *Bibliotheca Fratrum Polonorum*, several editions of the Racovian Catechism, textbooks on different subjects that were used in Rakow and other Socinian schools. At the same time the exhibition shows recent literature on Socinianism and Arianism that was published in Poland and elsewhere. Those acquainted with Unitarianism are pleased to find here those books on Unitarian History by Dr. Wilbur and the profound study on Socinus by the prominent Italian scholar and Christian liberal Professor Pirli.

It is no wonder that Czechoslovak Unitarians welcome this exhibition for here the general public can discover for itself the origins and sources of the Unitarian Movement. It is not a sect movement, nor a certain type of salvation or dogma, but a movement that since its beginnings has bravely struggled for religious liberty and cultural and social advancement. The exhibition itself is a fine illustration of the fact that the Peoples' Democracies are ready to welcome and acknowledge all those noble ideas and endeavours which help people at large to attain real spiritual and social liberty.

Correspondence

Letters should be addressed to the Editor, "The Inquirer", 14 Gordon Square, London, W.C.1. They should not in general exceed three to four hundred words in length.

The Colleges

Sir: I sometimes think we are a myth-making denomination, and certainly here is my old friend Dr. A. L. Agnew making for us a new myth—that one of our colleges costs us nothing. It is true that much the greater part of the income of the Oxford college comes from invested funds than from annual subscriptions, but it is also true that those funds came chiefly from members of the denomination (and therefore cost the denomination that much generosity). Further, it is true that the income is insufficient to educate more than a tiny handful of students, so that members of the College Council have from time to time to discuss a "financial crisis", and it is true that many of us Unitarians have for a number of years been subscribing to both colleges, and to obtain more subscribers to each, realising that both need more money. So what?

Altrincham. Yours, Arthur W. Vallance

Sir: When I read that there was a growing number of sincere young people in the U.Y.P.L. ready to give their lives to the Ministry my heart bounded with joy, since that as we all know is the one great need of our Churches at the present time. Then in one second I was plunged into deep depression to read that they were not prepared to do so and the U.Y.P.L. was not prepared to encourage them and why? Because some ministers advised them to go to one college and others to go to another and they might offend half their friends either way.

Are such young people suitable for a ministry where they will be expected to build up congregations with people who, to quote Mr. McGraw, "will probably pay no attention to their views on anything?" Are they of the type which will remain devoted to a congregation in which every idea which they may have worked on and put forward may be rejected by the voice or votes of half a dozen people whose knowledge of what they are trying to do may be as little as the difference that it would make to them if it were done? Are they of the type which can shoulder the heavy burden of responsibility without a shred of authority since despite our late interest in Wittgenstein no one in our movement can define the meaning of "being in charge" of a congregation? If they are so easily dissuaded from entering the ministry are they likely to remain in it when problems ten times greater than deciding which of two colleges they should go to will come before them every day, problems which they may not even have a voice in deciding but on the solution of which their very livings and the fate of their congregations may depend? Grave as the shortage of ministers may be one can only hope that for their own sakes and that of the Denomination these serious young people will seek service in some other calling where they may find an easier path into an easier life with greater rewards.

If Mr. McGraw and Mr. Martin would tell "those in authority", whoever they may be, exactly what they think ought to be done in the matter of training for the ministry it might be of some help to those who are muddled and befuddled and are but petty patriots dominated by acrimonious conflicts. At least they are mostly men who managed to survive the conflict of deciding what college they would go to in days when there was no primrose path into either. Some of them look back on those early struggles as no small part of their training for a task where difficulties, frustrations and disappointments are a part of their daily life.

Perhaps there will have to be something in the new curriculum to develop a firmer character in our modern youth and a little patience. The day will come soon enough when they may be able to apply their unbefuddled minds to moulding things nearer to their hearts desire.

Belfast. Yours, A. L. Agnew

Alderminster March

Sir: We know from previous reports that as in past years other isolated Unitarians are considering joining in the "Alderminster March" organised by the Nuclear Disarmament campaign over the Easter week-end (April 15-17th) in the South East Region of the Unitarian Young People's League. We feel that in order to consolidate the Denominational "witness" we would like to form a Unitarian contingent and we would ask interested readers to contact Eileen Kielty, 13, Cranmer Road, Edgware, Middlesex. We will try to organise accommodation in London.

Yours faithfully, Wendy Mead, Maureen Waddington, Eileen Kielty, Ivan Knowles.

War on Want

Sir: It is not surprising that Mr. Shearing should be concerned about the "multiplicity of organisations" dealing with the needs of the world refugees. A communication from the United Kingdom Committee, the "co-ordinating force", lists 14 "Refugee Agencies" and 37 organisations which also "work for refugees". One cannot declare that this multiplicity ensures the very best use of money subscribed any more than one can assert that a multiplicity of denominations ensures the best use of all moral and spiritual energy; not much will be achieved if potential donors wait for such assurance.

Leeds. Yours, John Hinkins

(Mill Hill Chapel, Leeds, and Hunslet Unitarian Church are but two of the great "multiplicity of organisations" working for refugees. It will be strange if there are any Unitarian Churches which had not increased their efforts in this "World Refugee Year" and a full account of their activities would make most impressive reading. Tell the "Inquirer" at once about your church's efforts for refugees. Do not let yours be the one church the "Inquirer" readers know nothing about.—ED.)

Students in Sheffield

Sir: The Sheffield District Ministers' Fraternal have asked me to write to you and request that you make known, through the *Inquirer*, the desire of the Sheffield District Ministers and Congregations to welcome any Students who may be attending the University of Sheffield, or any other training establishment in the City or surrounding area.

If Ministers, parents, friends, Church and School Secretaries, or Students themselves will write to me it will be my pleasure to send them a full list of our Congregations and Ministers in this district, together with details of the best way of finding their way to where other Unitarian friends will be happy to welcome them.

64, *Ravenden Road,* Yours, Eric Phillips (*Secretary*)
Rotherham, Yorkshire

Sir: The South East Wales Unitarian Society held a thanksgiving service for the life of their District Minister, the late Rev. E. Rosalind Lee. The service was held at Swansea on December 9th, 1959. Many of the friends present expressed a desire to have the address and the prayer printed. They felt that a wider circle of friends who knew Miss Lee would like to share the tribute given by the Revs. L. Baker Short and J. Marles Thomas.

We would like to have some idea of how many duplicated copies are required, and those interested are invited to send their order to me at 40, Morgan Street, Pontypridd, Glam., enclosing a postal order for 1/9 to cover cost and postage.

Yours, Alun R. Taylor (*Hon. Secretary*)

Sir: I was surprised to read in your leading article that Canadian Unitarians had objected to the use of Bible readings and the Lord's prayer in schools; as these form a regular part of the service in many Unitarian places of worship in this country, we must differ very much in this respect.

I thought all Unitarians were tolerant, and that the readings of any writer, expounding good moral principles, would be allowed.

Hampstead. Yours, Marguerite Hunnicliver

FROM HUNGARIAN UNITARIANS

Dear Rev. J. Kirby,

On behalf of the Consistory of the Unitarian Church of Hungary and of the General Assembly of our Church and, naturally, on my own behalf, too, I wish you and your Church and all your Congregations and pastors a happy new year.

May I call you all to work together in the same way building the kingdom upon earth, making man to be at peace and life to be satisfying. I do believe that kingdom could be realised on earth by people of good will. Let us use the Gospels not only in the Church during the divine services but in our daily life as well.

In this spirit I greet you and all yours, praying that God may grant peace to this world.

With brotherly love, faithfully yours,

Pálfi Imre, *Deputy Bishop.*

THE CALENDAR OF THE CHURCHES

SUNDAY, JANUARY 24th, 1960

ABERDEEN, Unitarian Church, Huntly Street, 11 and 6, Rev. W. B. TAYLOR
ABERYSTWYTH, New Street Meeting House, 11, Rev. ANDREW J. MARTIN.
ALTRINCHAM, Dunham Road Chapel, 11 and 6.30, Rev. A. W. VALLANCE
ASHTON-U-LYNE, Unitarian Church, Kingston Road, 11.15 and 3, Rev. B. GILL
ASTLEY, Unitarian Church, Manchester Road, 6.30, Supply
BATH, Trim Street Church, Unitarian, 6.30, Rev. H. SHARPLESS
BELFAST, All Souls' Memorial Avenue, 11.30 and 7, Dr. A. L. AGNEW
BELFAST, First Church, Rosemary Street, 11.30 and 7, Rev. H. J. MCLACHLAN
BIDDULPH Church (nr. Stoke-on-Trent), Unitarian Church, 11, Rev. W. WASHINGTON.
BILLERICAY, Free Church, High Street, 11, Rev. H. TAYLOR
BIRMINGHAM, Unitarian Church, Harborough Road, 6.30 (January 31) Rev. MAURICE JOHNSON
BIRMINGHAM, Church of Messiah, Broad Street, 11 and 6.30, Rev. GORDON STUART
BIRMINGHAM, Wrentley Road, Church and Mont Street Mission, Small Heath, 6.30, Mr. G. WILLIAMSON
BLACKPOOL, North Shore, Dickson Road, 10.45 and 6.30, Mr. R. A. WEST
BLACKPOOL, South Shore, Lytham Road, 11 and 6.30, Mr. FRANK LEWIS
BOLTON, Bank Street, 2.30, Sunday School, 10.30 and 6.30, Rev. E. SHERWELL PRICE
BOLTON, Unity Church, Deane Road, 10.30 and 6.30, Rev. ARTHUR J. LORD
BOLTON, Wellsbury, 3.15, and Mothers' Meeting, 6.30, Rev. KENNETH HORSLEY
BOSTON (Lincs.) Unitarian Chapel, Spain Lane, 6.30, Rev. Henry HALL
BOURNEMOUTH, Unitarian Church, West Hill Road, 11, Rev. LAWRENCE REDFERN
BRADFORD, Horseley Avenue, 3.15, Supply
BRADFORD, Town Hall Square 10.45 and 6.30, Rev. FRANK A. BALLANTYNE
BRIDGWATER, Christ Church, Dampier Street, 3, Sunday School, 6.30, Rev. WM. MILLARD
BRIGHTON, Unitarian Chapel, 11, Rev. O. RUSSELL JONES
BRISTOL, Christ Church, Unitarian, New Road, 11 and 6.30, Rev. JOHN ROWLAND
BRISTOL, Lewin's Mead Meeting, 6.30, Rev. A. H. BRIERLEY
BRISTOL, Oakfield Road, 11, Rev. A. H. BRIERLEY, 6.30, Mr. R. L. NICHOLSON
BURY, Bank Street, 11 and 6.30, Rev. F. M. RYAN
CAMBRIDGE, Memorial Church, Hartington Road, 11 and 6, Rev. H. STEWART CARTER
CARDIFF, The West Grove Unitarian Church, 6.30, Rev. RHYS JAMES
CHESTER, The Church of the Great Commission, Hamilton Place, 3, Mrs. ENID HYDE
CHESTER, Newgate Unitarian Church, Hoole Way, 11, Sunday School, 6.30, Rev. JOHN M. QUINN
CHESTER, Matthew Henry's Chapel, Trinity Street, 11, Mrs. LIPSCOMB, 6.30, Rev. E. H. HOLE
CHESTERFIELD, Elder Yard Church, 10.45 and 6.30, Supply
COVENTRY, Cross Street, Ashleworth, 10.45 and 6.30, Rev. STEPHEN TUDOR
COVENTRY, Green Meeting House, Hertford Road, 11 and 6.30, Rev. E. H. MORRIS
CROYDON, Free Christian Church, South Street, 6.30, Supply
CROYDON, Unitarian Church, Northgate Street, 11 and 6.30, Mrs. M. E. DICKIN
CROYDON, Free Christian Church, Pollards Road, 11, Rev. J. P. CHALK
DARTON, Wilson Street Chapel, 11, Children's Church, 6.30, Rev. F. COTTON
DERBY, Peter Gate, Unitarian Chapel, 6.30, Supply
DEVONPORT, Old Meeting House, 10.45, Rev. Basil VICEY
DONCASTER, Free Church, Hall Gate, 11 and 6.30, Rev. ALICE L. FREWEN
DUDLEY, Ashley Street, Unitarian Church, 11, Sunday School, 6.30, Rev. PHILIP C. WARDMAN
DUDLEY, Stephen's Green, West, 11.30 and 7.30, Rev. E. SYDNEY HICKS
DUDLEY, Old Meeting House, Wolverhampton Street, 11 and 6.30, Rev. NORMAN EDMUND
DUKINFIELD, Old Chapel, Chapel Hill, 10.45 and 6.30, Rev. S. P. WORTHINGTON
DUNDEE, Unitarian Church, 28, Constitution Road, 11, Supply
EASTBOURNE, St. Mark's Church, Castle Terrace, 11 and 6.30, Rev. BERTY FRISLOW
EDINBURGH, Gilmore's Church, South Street, 6.30, Rev. Dr. F. H. HOWES-KISSEL
Old Chapel, Hyde Chapel, 11 and 6.30, Rev. J. Hunter Gibbs
GLASGOW, St. Vincent Street, Unitarian Church, 11, Dr. Wm. S. CRAWICK
GORSEY, Paradise Street, 2, Sunday School, 10.45 and 6.30, Rev. W. H. CROSSELL
GOSPORT, Bury Street, 3, Rev. John M. Quinn
GREENOCK, Ward Street Church, 11.15, Rev. Humphry Rawdon
HALL CHURCH, Hale Barns, 10.45 and 6.30, Rev. G. J. PRICE
HALIFAX, Hopetown End, 6.30, Rev. Pierre Wiscard
HARWICH, Free Christian Church, South Terrace, 11 and 6.30, Rev. DENNIS HILTON
HASLEMERE, Grove Meeting House, Grove Lane, 11 and 6, Rev. H. A. DUNN
HASLINGDEN, Worsley Road, 6.30, Rev. J. Hunter Gibbs
HEMPSTEAD, Fleet Street Church, 11, Rev. Percy WALKER
HULL, Park Street Church (Unitarian), 6.30, Rev. Gower Price
HUNTON, Market Place, Unitarian Chapel, 6.30, Rev. T. H. WARREN
KENDAL, New Meeting House, 11 and 6.30, Rev. Eustace W. HILL
KIDDERMINSTER, Bank Street Chapel, 11 and 6.30, Rev. ALBERT SMITH
LANCASTER, St. Nicholas Street Church, 6.30, Supply
LEEDS, Mill Hill Chapel, City Square, 10.45 and 6.30, Rev. B. L. GILLARD
LEICESTER, Newarke Road, 11, Junior Church, 6.30, Mr. C. V. WALTON
LEICESTER, The Great Meeting, Dove Road Street, 11 and 6.30, Rev. LEONARD MARTIN
LEWES, Westgate Chapel, 11, Mr. Bird
LINCOLN, High Street, Unitarian Church, 6.30, Rev. H. W. ENGWELL
LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Dr. F. H. HOWELL
LIVERPOOL, Brunswick Place Church, 11, Rev. C. A. PEAD
LIVERPOOL, Hope Hall Church, Hope Street, 6.30, Rev. J. Elvet MORGAN
LIVERPOOL, Renshaw Street, 11, Rev. E. G. Bebbington, 6.30, Mr. A. S. PATTERSON
LIVERPOOL, Stanley Road, Bootle, 3, Sunday School, 6.30, Rev. C. A. PEAD
LIVERPOOL, Upper Street, 6.30, Rev. S. E. Bebbington
LIVERPOOL, Hill Road, 11 and 6.30, Rev. E. G. Bebbington
LIVERPOOL, Hill Street, Gateacre Road, 6, Rev. Wallace M. Lees
LIVERPOOL, Hope Street and Stanhope Street Chapel, 6.30, Mr. Jesse WILSON
LIVERPOOL, Mossley Hill Road, 11, Mr. Wm. Simmons
LIVERPOOL, Unity Church, Hope Gardens Entrance, Sunday 6.30 Gate, 11 and 6.30, Rev. Clement Davies
LIVERPOOL, Pownall Gate, Upton Lane, 6.30, Rev. T. E. Bennett
LIVERPOOL, Gateacre Grove, Sheep Lane, 11, Rev. Jesse Wilson, 6.30, Rev. K. C. Bennett
LONDON, Gladstone, New Gravel Pit Church, Chobham Place, 6.30, Rev. R. E. Greenwood (also 11, 1st Sunday in the month)
LONDON, Hampstead, Rosslyn Hill, 11, Rev. Dennison P. Shaw
LONDON, Highgate Hill, Unitarian Church, 11, Rev. K. C. Bennett
LONDON, Hoxton, Old High Street, 11, Rev. T. E. Bennett, 6.30, Rev. A. Peacock
LONDON, Islington, Upper Street, 7, Guy A. V. Fox
LONDON, Kilburn Unitarian Christian Church, Quex Road, 11, Rev. A. V. Fox
LONDON, Lewisham Unitarian Church, High Street, 11, Dr. Eleanor Cooney
LONDON, Mansfield Street Church, Portland Place, 6.30, Rev. Basil Jeffery
LONDON, Mansfield Free Church, Gower Street, 11, Rev. Jesse Ernest
LONDON, Newington Free Church, Queen Street, 11, Rev. Wallace M. Lees
LONDON, Stamford, Hope Hall Lane, Unitarian Church, 11.30, Children's Church 6.30, Rev. J. Harry Young
LONDON, Stoke Newington Church, Gee Hill, 11, Rev. Andrew Pearson (also 6.30, 1st Sunday in the month)
LONDON, South Hampstead, Lyndale or Kilburn Hill Unitarian Church, 11a and 7pm, Rev. T. E. Bennett
LONDON, Wood Green, Unity Church, Hamilton Road, 6.30, Rev. E. H. Bowen
LONDON, Upper St. Annes (Anglican) Chancery Road, 11, Rev. S. W. DRIVER
MACCLESFIELD, King Edward Street, 10.45 and 6.30, Mr. Peter JONES
MANCHESTER, Unitarian Church, Mosley Buildings, 6.30, Mrs. Mabel HELSBY
MANCHESTER, Dunkley, Unitarian Church, Chapel Lane, 6.30, Rev. DAVID C. DAVIS
MANCHESTER, Cross Street Chapel, 10.45 and 6.30, Rev. Alan TURNER
MANCHESTER, Failsworth, Pole Lane Chapel, 10.45 and 6.30, Pastor D. MILLS
MANCHESTER, Gorton, Reddish Road Church, Hyde Road, 10.45 and 6.30, Rev. MAURICE JOHNSON
MANCHESTER, Monton Church, Eccles, 10.45 and 6.30, Rev. W. H. WARNER
MANCHESTER, Pendleton Unitarian Cross Lane, 6.30, Supply
MANCHESTER, Platt Chapel, Rusholme, 6.30, Student, Unitarian College
MANCHESTER, Renshaw Street Rotunda, 6.30, Rev. R. L. Short.
MANCHESTER, Strand Chapel, Whitefield (January 31) 10.45 and 6.30, Rev. Stuart H. KNIGHT
MANCHESTER, Wilbraham Road, Chorlton-cum-Hardy, 11, Mr. Percy M. Brown
MANCHESTER, Wythenshawe, Unitarian Church, Brownley Road, Reddish, 6.30, Rev. John Gill
MANSFIELD, Old Meeting House, 10.45 and 6.30, Rev. Kenneth SUMMATT
MARPLE, Unitarian Hall, 31, Stockport Road, 11 each Sunday
MIDDLESBROUGH, Free Christian Church, 6.30, Supply
MIDDLETON, Old Road Chapel, 3.15, Rev. David C. Davis
NEWCASTLE-ON-TYNE, The Church of the Divine Unity, Ellison Place, 11 and 6.30, Rev. John Short
NEWPORT (Monmouthshire), Bethlehem Unitarian Church, 10.30 and 6, Rev. John MATHER
NORTHAMPTON, Kingsley Road Church, 11, Rev. J. Ernest Emery
NORWICH, Octagon Chapel, Colegate, 11, Rev. J. A. Kingsbury
NOTTINGHAM, High Pavement Chapel, 10.45 and 6.30, Rev. C. Gordon Selby
OLDBURY, Unitarian Church, Birmingham Street, 11 and 6.30, Rev. HAROLD A. Cox
OLDHAM, Lord Street Chapel, 10.45 and 6.30, Rev. T. E. Pettitt
OXFORD, Manchester College Chapel, 11.30, Rev. H. L. Short
PADIHAM, Nazareth Unitarian Church, Knight Hill, 10.30 and 6, Rev. L. Hallworth
PARK LANE CHAPEL, near Wigan, 11 and 6.30, Rev. George L. Claxton
PLYMOUTH, Unitarian Church, Notte Street, 11 and 6.30, Supply
POOLE, Unitarian Church, High Street, 11, Rev. J. W. Daniels
PONTYPRIDD, John Penrhys Memorial Church, High Street, 11, Junior Church, 6.30, Rev. Jesse Stephens
PRESTON, Unitarian Chapel, Church Street, 6.30, Student, U.C.M.
RAWTENSTALL, The Meeting House, 6.30, Rev. Frances Tuddy
RHYDYBONT Chapel, nr. Llanerch, Lanes, 3, Rev. R. L. Prestwood
ROCHDALE, Blackwater Street, 10.30 and 6, Rev. F. W. Bates
ROTHERHAM, Church of our Father, 10.45 and 6.30, Rev. E. Pullein
SALE, Ashtons Road, 11, Rev. Jesse Gill
SCARBOROUGH, Unitarian Church, Westborough, 6.30, Rev. G. W. Parkinson
SHEFFIELD (Attercliffe), 6.30, Mr. R. B. Stannard
SHEFFIELD, Fulwood Old Chapel, 11, Rev. F. Sowell
SHEFFIELD, Unity Church, Crookesmoor Road, 11 and 6.30, Rev. E. D. Davies
SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. G. Stanley Whitby
SHREWSBURY, High Street, Unitarian, 11, Supply
SIDMOUTH, Old Meeting, Unitarian, High Street, 11 and 6.30, Rev. H. Wortham
SOUTHAMPTON, Church of the Saviour, London Road, 6.30, Rev. E. G. Green
SOUTHEND-ON-SEA, Dunlop Road, 6.30, Mr. A. G. Tennant
SOUTHPORT, Portland Street Church, 11 and 6.30, Rev. T. J. Jones
SOUTHPORT, Unitarian Church, St. Peter's Gate, 10.30, Rev. J. E. Blackburn, 6.30, Rev. S. H. Knight
St. Helens, Corporation Street, 6.30, Rev. G. L. Claxton
STOCKTON-ON-TEES, Wellington Street, 6.30, Rev. A. D. Williams (also 11, Second Sunday in the month)
STOURBRIDGE, Presbyterian Unitarian Chapel, 11, Rev. C. Sawyer
SWANSEA, Unitarian Church, High Street, 6.30, Rev. L. Baker Short (also 11, First Sunday in the month)
SWANSEA, Pentrefelin Free Christian Meeting House, 11, Rev. L. Baker Short
SWINTON, Station Hall Road, 6.30, Rev. F. S. Gurney
TAUNTON, Mary St. Chapel, 11, Rev. Wm. Millar
TAVISTOCK, Old Meeting House, Ashford Road, 6.30, Rev. G. Kenna
TEWKESBURY, Unitarian Church, 10.45 and 6, Supply
TORQUAY, Unity Church, Montpellier Road, 11, Rev. Charles Eaton
TUNBRIDGE, Crescent Unitarian Church, 11, Rev. S. Sowton
WARRINGTON, Cairo Street, 10.30 and 6.30, Rev. Ernest Wild
WATFORD, Friends' House, Church Road (by permission), 7.30, Last Sunday in the month
WELLINGBOROUGH, Memorial Church, Manor Road, 11, Rev. Ernest Snow, 6.30, Mr. E. E. Lloyd
WELSHPOOL, Unitarian Free Church, Stafford Street, 11, Rev. R. J. Williamson, 2.30, Sunday School
WEST BROMWICH, Lodge Road, 11, Children's Church, 6.30, Rev. R. J. Williamson
WEST KIRBY, Brookfield Gardens, 11, Rev. Maurice Johnson (also 6.30, First Sunday in the month)
WESTON, Flowergate, 2.30, Rev. G. W. Parkinson
WILMSLOW, Dean Row, 10.45 and Service, 6.30, Rev. A. B. Dawson
YORK, St. Saviourgate Chapel, 6.30, Mr. R. H. Tomy
THE NATIONAL Unitarian Fellowship provides for those unable to attend a Unitarian Church. For information write to the Secretary, N.U.F., Essex Hall, 1-6 Essex Street, Strand London, W.C.2.

AUSTRALIA

ADELAIDE, Unitarian Christian Church, Wakefield St., 11 and 7, Rev. Gwen Gwen Meadowcroft, Unitarian Church, Cathedral Place, C.2., Unitarian Hall (near tramcar, 4.45, Services: 4 p.m. annual Sunday in each month, Evening 7 p.m. Rev. V. Jones
PERTH, Western Australia, Unitarian Free Christian Fellowship, Rev. R. H. Fitzgerald, 182 Stirling Street, Subiaco, Perth, West Australia
SYDNEY, New South Wales, Unitarian Church, 13 Francis Street (off College St.) 7.15, Rev. D. W. Emerson, Manse Telephone FA 5525
Unitarian Fellowship of Australia, 1 Cedar Alley, Melbourne, C.1. Minister: Rev. W. Borrowman. Services as advertised.
Sunday Community Centre, Annie Road, Seaford (Vic.), S.S. weekly at 10 a.m. Public Worship, fortnightly 2.30 p.m. Minister: Rev. W. Borrowman

CANADA

MONTREAL, Church of the Messiah, Stanley-at Street West and Sherbrooke Street, 11, Rev. Arthur Cameron
TORONTO, Free Unitarian Church, 175 St. Clair Avenue West, 11, Supply
VANCOUVER, B.C., Unitarian Church of Vancouver, 1,550 Tenth Avenue West, 11, Rev. A. P. Elkins

NEW ZEALAND

AUCKLAND, Unitarian Church, Ponsonby Road, 11 and 7, Mr. M. J. Wilson
WELLINGTON, Service suspended—Enquiries—Mrs. Wood, Tel. 68-252

SOUTH AFRICA

CAPE TOWN, Short Street, 11, Sunday School: 7, Service, Rev. Hanson C. Sexton

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A discussion on the meaning of Unitarian religion, with papers given by Dr. Verona Conway, the Rev T. Wardle and Mr. K. Empson, will be held at Preston Unitarian Chapel on Saturday, February 13th, from 2 p.m. to 8 p.m. All are welcome. A tea meal will be available at a charge of 2s. 6d.

THE INQUIRER

All letters and communications for the Editor must reach him not later than Saturday morning for publication the next week. All communications must be accompanied by the name and address of the sender.

Subscription Rates : £1 6s. 6d. per annum (post free).

Those having any difficulty in obtaining copies of the paper should communicate direct with the publisher.

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THE FLAMING CHALICE

I have been asked to make an explanation of how the Symbol came into use.

There was a demand for a symbol for use on notepaper and publications. The Committee charged with this matter considered the subject carefully and took into account certain suggestions submitted to them. They advised the Council that they were unable to recommend any symbol, believing that in a movement like ours there was little chance of any symbol finding general acceptance. The Publicity Department, however, felt that it would like a symbol for its own posters, leaflets and notepaper. It decided to adopt the one used by the Unitarian Service Committee. The colours have been changed and the shape altered slightly.

They decided also to make this available to any church or organisation in the movement which wished to use it. A number have done so and one group, the Bolton churches, had badges made and sold them. As a result many up and down the country asked if they could purchase these badges. So the Bookroom at Essex Hall obtained a supply and these are for sale to all who wish to wear them.

The Publicity Department has also a number of stereos of various sizes which churches may purchase for use on their calendars.

May I stress that at no time has any attempt been made to limit the symbol on the movement or on any church or person, such action would be completely alien to our tradition.

As for the meaning, there is no *official* interpretation. To me personally, the flame symbolises our passion for truth and the chalice our readiness to serve. Others may find this does not hold for them, and I recognise their freedom to interpret in their own way.

Essex Hall. John Kirby.

Deaths

Griffiths.—On December 31st, 1959, suddenly, in hospital, Gwenda E. Griffiths, M.B.E., B.Sc., late Bursar of Bedford College, London, and member of All Souls', Golders Green.

Social Service Department.—A number of area conferences are to be held to consider the report on "World Tensions" which the Department recently issued and which was the subject of a recent review in *The Inquirer*. The first is arranged for Swansea on Saturday, January 30th. At this the speaker will be Mr. F. W. Dalby, C.B.E., a member of the commission which prepared the report and an expert on colonial affairs. Mr. Dalby is a member of the recently formed Unitarian fellowship at Welwyn Garden City. As a member both of Government commissions and T.U. delegations he has visited Nigeria, Trinidad, Barbadoes, Singapore and Israel.

From February 26th to 28th a residential conference is planned in association with the Unitarian Young People's League. This will be held at the Hostel of the National Association of Mixed Clubs, 32, Devonshire Street, Marylebone, W.1. At the opening session the contents of the report will be outlined by Rev. Arthur Peacock. At two sessions on the Saturday, Mr. F. W. Dalby, C.B.E., will be the speaker. At the morning session he will deal with problems of self-government and the challenge these bring from Asia and Africa. At the afternoon session the problem of Race Relations will be dealt with. Films dealing with present-day life in colonial territories will be a feature of the conference. Saturday evening will be a time for fellowship. On Sunday, February 28th, Mr. George Lowthian, M.B.E., Treasurer of the Social Service Department, will open a discussion on Nuclear Disarmament. At a concluding session general discussion will take place and practical action considered.

Further information may be obtained from Miss Eileen Kirby, 13, Cranmer Road, Edgware, Middlesex.

LONDON DISTRICT PROVINCIAL ASSEMBLY
QUARTERLY SERVICE AND MEETING

The Free Christian Church, Frinds Road, Croydon

Saturday, 30th January, 1960

3.0 Service: Mr. G. E. PRENTICE

4.0 Tea: 1/- each

4.40 MEETING: THE REV. A. W. VALLANCE, B.A.
President of the General Assembly

5.40 (approx.) LDPA COUNCIL

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